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PHILADELPHIA.

Account of a Visit of Thomas Shillitoe to the Drinking-houses in Dublin. 1811.

(Concluded from page 394.)

Sixth-day attended Sycamore-alley meeting, which fresh cause was in mercy vouchsafed acknowledge, that the shout of the King imperial is still in unmerited mercy to be heard amongst us. After meeting we accomplished twelve sittings, the last as trying as any we have at all met with. The man having heard our coming appeared to set himself in battle-array, meeting us in a taunting way with a hat in his hand, saying, his thus meeting was out of respect, and making a great profession of his respect for our religious Society, telling us he was a convert to the Romish church. His ferocious countenance, the turbulent temper he evinced, his large figure, and the unfavorable impression my mind received of the company that was drinking, were such, that if I durst, I gladly would have quitted; but keeping in the patience until he had wasted his ammunition, I endeavored to lay before him, notwithstanding all the profession he had made, of his safety as to salvation, the danger of his being deceived at last in this momentous matter: exhorting him to be willing to turn to that Divine Light in his own heart which could give him to see the dangerous situation he was in whilst he continued in the gall of bitterness and those bonds of iniquity he was suffering himself to be bound by. He received that I had to offer without interruption, became more calm, and sitting down desired me to communicate all I had in commission for him, saying, he was willing to receive it. Feeling my mind discharged from anything further to communicate, we departed, and left him to that Almighty Power that had in mercy taken in degree his hard heart. Seventh-day, proceeded to Patrick-street, where we were roughly handled at the quay; our lot was again cast in one of those houses occupied by disorderly females: the mistress and depraved company treated us with respect. It was quite for my companion, diffident and unacquainted with such haunts of wickedness. I endeavored in very plain terms to set before the keeper of the house her reproachful conduct in upholding such an establishment, turning her of what she must expect will be the consequence hereafter, if she continued to allow of such evil practices as she well knew had been going forward in her house, and without her free consent. She appeared to re-

ceive kindly what was offered: at our parting her countenance, and that of her company, manifesting such a degree of thoughtfulness, I was led to hope the impressions made on their minds would not, in every case, soon pass away.

First-day, attended Meath-street meeting: my unfaithfulness therein caused me to leave it under distressing feelings; yet what a mercy it is when we fall short in the discharge of duty to our God, that he follows us by the reproofs of instruction that they may prove the way to life, by animating us, with greater earnestness, to wrestle for those daily supplies of faith which alone can give the victory over all that would let and hinder our faithfully following our heavenly Guide. In conversation after meeting, with a fellow-traveller in the hope and fellowship of the Gospel, it appeared that my unfaithfulness had been a two-fold loss to the meeting by my sitting in her way: when the beautiful order of the Gospel is thus broken in upon, what a loss it may prove to those assembled! Attended Sycamore-alley in the afternoon: my obedience was again put to the test, and being brought to a willingness to become anything or nothing as my Divine Master willed I should be, he was pleased to give me strength to say what I was commissioned with, and I left peacefully. Second-day: my nature was much disposed to plead inability to turn out; but as no excuse would acquit me of wilful rebellion against the grain of faith in mercy dispensed in this needful time, I proceeded, and after accomplishing eleven visits, many of which were very trying to human nature, I was obliged to go home and rest the remainder of the day. Fourth-day, we made an early turn out, and accomplished twenty-five visits; being generally well received, except in a few instances. One man told us we ought to be burnt, that the earth might be rid of us: we were preserved from making any reply to his observations, but when an opportunity occurred I expressed what appeared to be given me for him, which he quietly heard, became more calm; and on our quitting followed us along the street, expressing the desire he felt for a further opportunity, but I told him we must leave him to that law within which he acknowledged his belief in, and by which he would sooner or later be judged. He parted from us apparently in an agreeable disposition of mind. Thus wonderful, from time to time, has been the display of the Divine Power, causing the lion to lie down with the lamb, and giving us to experience that there is neither hurting nor destroying in all God's holy mountain; so long as we act under the influence of his fear, we are preserved from hurting others, and others are restrained from harming us.

Fifth-day, we bent our course to Dury-lane and Minion-square; and had interesting opportunities in two families where there were several children grown up to maturity. Our visit appeared to be acceptable both to parents

and children. On entering one house, a man was drinking, who, from his appearance, I supposed to be a Catholic priest, from whom I expected opposition, and would gladly have requested the man of the house to give me his company in a private room, but this I clearly saw would not make for peace; we therefore took the man of the house into the common drinking-room. My fears respecting the man who was drinking were soon realized; for no sooner had we taken our seats, but he attacked me, saying, I had no right to interfere with the members of their church, which was the only true one, and theirs the only true ministers, all others being deceivers. As he manifested a desperate, revengeful disposition, I suffered him to spend himself without replying to any thing he had to say. On his ceasing, I sat quiet awhile, and then expressed what I had to say to the man of the house, which I was suffered to do without being interrupted, this man's spirit appearing chained. When we were about to depart, this priest-like man gave us his hand, and with it his blessing. Nineteen visits being accomplished, this day closed under a grateful sense, that through the daily fresh supplies of holy help this arduous engagement was fast advancing to a termination. Sixth-day, attended Sycamore-alley meeting, and accomplished eleven visits, generally satisfactory; but in consequence of the crowd we were rather inconvenienced. Seventh day, we called on such as we did not find at home or had been denied, and way was made for us to clear off our list, thirty-five. Thus another week closed with songs of thanksgiving and praise in my heart for the help already in mercy extended.

First-day, attended Meath-street meeting in the morning, in which the sound of an alarm went forth to such as were negligent in the attendance of week-day meetings, and in a due observance of the time appointed. Attended Sycamore-alley meeting in the afternoon: a quiet favored time. Second-day, seventeen visits were accomplished. At one place, the man of the house told us, he had been to confession yesterday, and that was enough; his priest had done all for him that he stood in need of. I believe he gave us a correct description of the state of his mind; whole, and needing no physician but his priest. Third-day morning, we bent our course to Barrack-street. In our first visit, the appearance of the keepers of the house, the company that was drinking, and the female lookers-on, caused me to tremble. On my requesting the keepers of the house to afford me an opportunity with them, they complied, and the companies that were drinking followed us, quietly taking their seats. I was led in a very plain manner towards the keepers of the house; laying before them what they had to expect would be the sad consequences of their continuing to shake hands with iniquity as they were now doing. Great quietness was observed, and there was reason to hope what

was delivered made an impression on the minds of some. The man of the house, when we were about to leave, in a humble manner acknowledged his consciousness of guilt, and his desire to attend to the counsel he had received. After we left the house, my companion told me, his fears were excited when the people followed us in such numbers, and heard the plain manner I had to labor with the people of the house. We pursued our visits, which, in most instances were satisfactory, and this afternoon closed this humiliating engagement in the city and suburbs, having had in all about six hundred sittings.

Lake Nyassa, Africa.

At the meeting of the Royal Geographical Society at Burlington House, Sir Rutherford Alcock, the President, said a letter had been received from Mr. Young, who, the Society would remember, was originally engaged on the Zambesi expedition, and had performed his mission with great zeal and intelligence. Being subsequently engaged by the Scotch Missionary Society, he had just shown his geographical zeal by further exploring Lake Nyassa 200 miles beyond what was known of it previously. A great inland sea had now been discovered, with a hilly country suitable for missionary settlements. A letter from Mr. Young, dated Lake Nyassa, February 19th, 1876, was then read. It stated that the mission had hitherto been quite successful, and that everything was going on satisfactorily, the whole of the party being in perfect health. The station which he occupied was a very good one. They had plenty of provisions, and a great deal of good had already been done among the people. The cruise round Lake Nyassa had occupied them for a month, and the area was much larger than Dr. Livingstone thought, the north end extending to 9.20 S. lat. In most parts it was very deep, and in several places no bottom could be found with 100 fathoms of line. A range of mountains, stretching nearly 100 miles, extended above the lake, some reaching an elevation of 10,000 or 12,000 feet. There were also numerous rivers running into the lake, but none navigable for any distance. While looking for the mouth of a river named by the natives the Revoma, at the north end, he and his party were caught in a gale of wind, and they were compelled to lay to all night with both anchors down, steaming ahead at the same time, expecting every minute to see the vessel dashed ashore, where they would have been at the mercy of the murdering Mizitu tribe. The very sight of the steamer had struck terror into all the different Arab slave-trading tribes. There were at least 20,000 slaves a year carried off from the shores of the lake. The population on the south and west were employed by the Arabs to make war with the tribes inland to the west, and those that were captured were taken as slaves. He firmly believed that a dozen resolute Englishmen, with a vessel similar to the one now over there, and some few bales of calico, would put a stop to the whole traffic.

The scenery in most parts was grand in the extreme. So great was the fright of the Arabs on hearing that the English had come with a steamer, that no slaves were conveyed across for a whole month. At some parts of the lake there were numbers of villages built on piles in the lake; many people in other parts living on barren rocks. The steamer

was a splendid sea boat, and nothing smaller would be fit to navigate the lake. In some of the most lovely spots the ground was strewn with thousands of skeletons, the remains of poor creatures who were killed in attempting to get away from the slavers. In conclusion, Mr. Young added, that he intended to be back to England in a few months, and would, in the meanwhile, make a more perfect survey of the lake, and give the results to the Geographical Society on his return. Horace Waller said Mr. Young had the credit of being the first to launch his screw steamer the *Itala*, on an African lake. If the slave trade was to be effectually suppressed, it could only be done by the navigation of these lakes, and it was to be hoped that, now one steamer had been launched on Lake Nyassa, this example would be followed. The President, Sir Rutherford Alcock, said there was now no reason why there should not be steamers traversing the great lakes of Africa. The King of the Belgians, who was well known for the great interest he took in these questions, had very recently been speaking to him on them. His majesty was disposed to take a leading part in uniting the different governments and geographical societies in an international conference to inquire how these places were to be civilized. He (the president) had no doubt that before many months were past great progress would be made in that direction, and he had, speaking for his countrymen, ventured to assure his majesty that means would not be wanting to carry out such enterprise as might be considered the best to attain that end.—*The Record*.

Samuel Neale.

(Continued from page 395.)

We find that our journalist was no stranger to the varied provings and dispensations which all truly dedicated servants of the Most High have, more or less to endure. The buffetings of the unwearied enemy, the seasons of strip-pedness and of spiritual baptisms, were all well known by him; yet, through unmerited mercy, he was strengthened to hold fast, to what at times seemed but a small grain of faith,—and through the help which is graciously vouchsafed to all who endeavor in unreserved obedience to the Divine will, to follow on as they are led,—he was enabled to move forward in the path which he believed to be marked out for him.

"1778. Ninth month 7th.—I have for some time, met with the buffetings of Satan;—had a view opened of some particular things to be done, and yet felt very little strength to do them; but a willingness remained (which was a favor) to endeavor to do what my hands find to do.

"Tenth.—At meeting; it was exercising, though I had through this exercise some consolations and discoveries, which I trust humbled my mind, and helped to bind my spirit more and more to the testimony of the great Lord and Master.

"Twelfth.—I have of late felt heavy buffetings, but I trust the Great Master will deliver out of them all. I have sometimes looked at them as (in) the justice and mercy of God; at other times, as if they were suffered to come upon me to drive me home to more dedication and dependence, as poor mortals are apt to forget themselves; but I trust the great Lord will deliver from every opposition which the grand enemy may raise up in my own house.

"1780. First month 28th."—After having been indisposed for some weeks, he writes "Felt myself pretty quiet within, but not without a sense of some of the fiery darts, a wicked enemy still unslain, that will be putting up his head, when opportunity and his strength will let him! May watchfulness and care prevent his ever getting power to rule in my heart and affections; but as I have been cast out, may he be kept out by the power of Divine grace, which saves and preserves, keeps alive, and animates to maintain a constant war with this enemy of all righteousness.

"Fourth month 12th and 13th.—Employed much, as for some days past, in having an eye to the work-people at home. Home seemed very pleasant to me; when I can enjoy it in contentment and quietude, no place so pleasant! but there is a duty I owe to the Great and all-wise Benefactor. I trust in his influence, which strengthens, and hope by and through it to be animated to perform my duty, to leave the nearest connexions to stand approved in his sight, who is holy, merciful and abundant in goodness and truth."

In 1784, Samuel Neale attended the London Yearly Meeting, in which, he says, "There were no less than ten ministering Friends from America; it proved a profitable time to many."

It was at this meeting that the proposition which had at various times been under discussion for establishing a Yearly Meeting for women Friends, was again revived; after due and weighty deliberation, a minute to that effect was granted. Robert Valentine, William Tuke, and Samuel Neale being appointed by the meeting to convey it to women Friends.

During the year 1786, Samuel Neale had long and protracted illness, in which, he says "I went through abundance of bodily suffering. The Lord was good and gracious, and replenished my mind in an extraordinary manner, and opened the fountain of life in me to speak to divers states and conditions of many of whom were deeply affected under the influence thereof. The inward support felt was very remarkable.

"Twelfth month 7th.—I am still confined with my complaint; I am sensible of the continuance of merciful regard, and am desirous to be obedient to the manifestations of Divine goodness.

"The mercies of the Lord are as a great deep, flowing upward, and replenishing the poor and needy. We are under innumerable obligations, may a proper sense hereof remain on our minds, impress our spirits, and live out our actions."

After this illness his health remained feeble though he was still frequently engaged in religious service. He writes 15th of Twelfth month, 1788,—"Not well of late; my mind feels mercifully resigned to my great Lord and Master:—I find my natural strength gradually declining, and a great change in my constitution since the severe illness I had about two years ago. My greatest consolation is that I have faithfully discharged my duty to the best of my knowledge, and followed the pointings of the Heavenly Shepherd, who went before me, and sustained in the performance of his own requirements;—blessed be the Holy name for ever, saith my soul. The consideration of these things is now a staff of support to lean upon in my present declining

ate of health. I may in reverence acknowledge, that since my feet have been turned to follow the Lord my God, he has blessed me with a basket and in store, has hitherto helped me in a spiritual sense, and made me to hope in a salvation, which is a crown of rejoicing to me in my present confinement.

"1789. First month 16th.—Bodily infirmity continues to be my lot, and great inward ripping and poverty of spirit; which I resign myself unto, because I think in due and appointed time I may be delivered from it, by the power of Him who can change a desert, and make it a fruitful field."

Surely a lesson of deep instruction may be drawn from the preceding memoranda, which should not fail to show to us the great degree of Christian resignation, which our beloved Friend had been enabled, through suffering and trial, to attain to. And may we not also be encouraged to greater diligence and faithfulness, by the good example which he has set in the faithful performance of the various duties which were appointed him. And now in his declining days, as he drew nearer and nearer to the blessed haven of peace and rest, he could, though prostrated in bodily weakness and infirmities, look back to the past years of his life, and say that his greatest consolation was, that "to the best of his knowledge, he had faithfully discharged his duty, and followed the pointings of the Heavenly Shepherd," and the language presents, "seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you." Matt. vi. 33.

May we be aroused and stimulated to press forward on the heavenward journey, following the leadings and teachings of the same blessed Master, whom it was his delight to love; ever seeking as he did, to walk humbly before the Lord. Not so much striving to do some great or wonderful thing, thinking thereby to gain Divine favor; the Almighty points with an unerring finger to the work He would have us do, and whether it be the little or the much, the giving of the widow's mite;" the breaking of the alabaster box, or the larger gifts from the treasury of the heart, all are alike pleasing in his sight, when performed according to his will, and for his glory. Thus should we be—

"More careful than to serve Him much,
To please Him perfectly."

(To be concluded.)

Selected for "The Friend."

Colonnel, 8th mo. 1789.—As children of the same family, I believe it allowable for us to commune together at times, as we walk by the way and are sad; for, methinks, the Master has herein joined himself to us, and I trust will graciously continue to do so, as we would fast our integrity, and become more and more skilful in lamentation. Elijah, in a time of deep revolt, thought himself alone, and saw himself with an eye clouded by discouragement, and He who knows all things revealed to him his own preserved seed. In the word of eternal life only, is certainty.

Well! they that feared the Lord spake often to another: I look at thee, dear friend, as being very few to speak to who understand in Hebrew tongue. One of the characteristics of many in this day who are called Christians is, that they are half Jew and half Sodomite; but even at this, he not too sorrow-

ful. "When father and mother forsake thee, the Lord will take thee up," and become himself the supplier of all thy wants. Who knows but He may make thee an instrument for the turning of many to a pure language, and inducing them to call upon the sacred Name, the refuge and sanctuary of the righteous: that so they may be preserved in the secret places of the Almighty, until His indignation be overpast. Be a faithful watchman; yea, be willing and thankful to become the most menial in the spiritual family. This humility will, with the blessing, insure thy preservation, and at times furnish thee with that bread of eternal life, which the world knows not of. —Sarah R. Grubb.

For "The Friend."

The following letter is abstracted from a series written by J. W. Forney, editor of the Philadelphia "Press," during a visit in Europe in 1874 and '75.

"When Dr. Samuel Johnson described a ship as a prison with a fair chance in which to be drowned, he had no such vision as a steamer like the Illinois. A century ago, when the great philosopher wrote and talked, the world had not been roused from its sleep, and men traversed sea and land by slow and often painful methods. We left Philadelphia at 8.30 A. M., Thursday, July 9, 1874, and from that hour to the present the trip has been a summer excursion, slightly varied by a little sickness among the passengers. It was like one family party on a pleasure-journey. When I got aboard I found that I knew nearly everybody, and certainly that everybody knew me. Herein lies the charm of this Philadelphia line. Apart from the superior, staunch seagoing qualities of the ships, their multiplied modern conveniences, and the stern discipline of their management, the fact that they are floating homes makes them peculiarly attractive. They are in all respects American: organized in America, with American accommodations, the only vessels bound to Europe floating the American flag, built of American wood and iron, by American mechanics, at an American port. You feel as you enter them as if you were entering your own residence.

"Everybody is well and happy. There have been several hot days, and sleep has been disturbed, but not more than in many a house ashore. The discipline is so good, the ventilation so unexceptionable, and the behavior of the passengers to one another so cordial, that nobody complains. The price of a ticket from Philadelphia to San Francisco by rail is one hundred and forty dollars, exclusive of meals. The price to Liverpool from Philadelphia by the Illinois, board included, is, for the cabin, seventy-five to one hundred dollars; intermediate, thirty-five dollars; steerage, twenty-five dollars; from which you can see how much cheaper it is to see the Old World than it is to visit only a portion of your own country. Many wealthy people are intermediates, who pay but thirty-five dollars, and the steerage company includes many intelligent persons, from whom I have gathered much information. They are going to England and Ireland to see their parents or their friends, to return after a short stay to their adopted country. Though emigration has largely fallen off, few of our foreign population go back to Europe to remain. Many of those on the Illinois have grown rich in America, and look forward to their native

places in Europe with the more interest that, having left them very poor, they return well off in the world. I could name several who left Europe forty years ago, young and destitute, and are at present prosperous and influential. How such examples operate I need not discuss. They are the most effective of all agencies. There are no such characters sent forth from any other country. They are our best missionaries. In England there is a system under which, no matter how fortunate capital may be, labor never rises to the hopeful and controlling attitude it maintains in America. It is this difference that must largely affect the destinies of the two countries; a difference that will be strikingly developed in 1876.

"I am more than even impressed, as I see the good results produced by our noble American-built steamers, with their heavy freights, full complement of happy passengers, and excellent management, as to the paramount justice of protecting American manufactures. All late experience proves that what we call free trade helps foreign capitalists alone. On the other hand, every aid granted by Congress to American capital, in the development of American industry or resources, healthfully reacts upon the masses and upon government. What peopled the West, what gave us the mighty empire on the Pacific, but the principle of government protection to American enterprise?

"If this Government had not bought California, had not helped individual enterprise to build the Pacific Railroad and to rival British steamers on the Pacific, we should be at the mercy of our European rivals, with no such States as Illinois, Iowa, Wisconsin, Minnesota, Kansas, and Nebraska, and no such treasure-houses of gold and wheat as California, Nevada, Oregon, and Washington. To-day we are masters of the trade of the future, by English confession. Our tariff saves us from the rivalry of the pauper-paid products of England. Our well-paid workmen are forcing their way even into the British market. Our shipping interest, destroyed by the rebellion, is retarded alone by the fact that British ships can be built cheaper by the cheap labor of Europe. England has free trade only to help herself. She builds railroads in India with English money, given by millions and almost hundreds of millions of dollars, to check the advance of her rival, Russia. She subsidized her ocean steamers heavily up to the period when she felt she might withdraw her help, because America might become her customer for cheap steamers on the Clyde. At the beginning of this century she was the most despotic protectionist of her own interests in the world. No improved machinery could be sent from Liverpool to America, lest the latter might compete with England in the markets of America. To-day, her best customer and also her most formidable rival is this same America. It remains for us to say whether we shall consent to a policy which leaves us wholly at the mercy of a power which is free trade or protection, as it suits her interests or inclination."

Moral and religious truth can frequently be more clearly illustrated in connection with a simple incident, so as to leave a profitable impression on the mind, than by a more elaborate essay.

For "The Friend."

We abstract from the "British Friend," of Seventh month 1st last, the following account of a Conference, held by some members of our religious Society in England, who are dissatisfied with the changes in doctrine, practice and discipline which have been introduced into London Yearly Meeting of late years. Subjoined is a copy of the call or invitation, as published in the "British Friend," for a few months previous.

"Intended Conference of Friends to be held at Belper, in Derbyshire, on the 15th and 16th of Sixth month, 1876.

Friends who believe in, and endeavor to maintain, the ancient Christian 'Principles and Doctrines,' and the practices necessarily depending upon them, of the Society of Friends, and are willing to attend a 'Conference,' or to correspond with each other, with a view to the promotion of the cause of Truth, are requested to signify the same by confidentially communicating their names and address to Z., care of the editor of *The British Friend*."

"The members of the Conference assembled for business in the afternoon, and continued by adjournment to its close, on Sixth-day, the 16th. Much harmony prevailed throughout.

"The exercises of Friends in regard to the now prevalent state of the Society, were freely and feelingly expressed, and strong desires evinced that 'the things that remain might be strengthened,' and a clear testimony borne against the many innovations on our distinguishing Principles and Testimonies. The painful situation of Friends, who are so situated as to have to stand almost alone in endeavoring to bear a faithful testimony for the Truth in their meetings for worship and discipline, caused mournful sympathy; and the question of how long this was to be endured, was discussed in a patient and judicious manner. Resignation of membership on the part of any who believe in the ancient Christian principles and practices of the Society of Friends was deprecated, as that would be an acknowledgment that the body, now improperly bearing that name, held legitimate governing authority; and for the same reason, there was also strong objection expressed against the acceptance of appointments or office of any kind, under the present regime."

"The following subjects engaged the special attention of the Conference:—

"The singing of hymns, and other ritualistic performances, in religious meetings, were shown to be prevalent in many quarters—invariably leading to an entire subversion of our method of worship.

"The almost entire negation of our distinguishing practice in regard to worship, ministry, and the disuse of outward ordinances, on the part of extraneous and semi-official organizations, including the Madagascar Friends' Mission, so-called, was commented upon, showing the relinquishment by the London Yearly Meeting of its normal duty—the maintenance of the testimonies of the Society.

"The compromise of our testimony against the payment of tithes was held to be evidence of apostasy from our ancient faith.

"The inconsistent manner in which general, special, or public meetings are now held, was pointed out. Placards, &c., announcing such meetings, were read. Amongst those innovations which brought the Conference into serious concern were, that some recorded ministers and other prominent Friends were

in the habit of holding meetings, inviting the public to attend, and at such times *entreating* the *sympathy* and *fellowship* of ministers and others connected with the various denominations of professing Christians, in some instances requesting those not members of our Society to sing one or more of their hymns, or varied with a selection or selections from Sankey's hymn-book; also requesting persons present to engage in prayer, holding prayer meetings, fellowship and Bible meetings or classes, where man's wisdom conducts a service of his own, and the guidance of the great Head of the Church cannot reign or rule over such assemblies, because not sought or waited for.

"The members of the Conference came not together under a sense of their own sufficiency, or professing to vaunt it over the brethren, but under a deep and mournful sense, that they belong to a *fallen Church*, yet, through divine mercy, not cast off for ever. Finally, we would express the hope that the time is approaching when our house, comparable to the house of David, shall be strengthened by faithful servants, upon whom the Spirit of God shall rest, who will be able to greet all the true Israel in our midst with 'Thine are we, David, and on thy side, thou son of Jesse; peace, peace be unto thee, and peace be to thine helpers; for thy God helpeth thee'—servants, who instructed by the same Eternal Spirit, shall be clothed therewith, possessing 'an understanding of the times, and a knowledge of what Israel ought to do.'

"A committee of seven Friends was appointed to prepare a Testimony for the Truth."

The "British Friend," in an editorial article on the above subject, uses the following language:

"*What do these feeble Jews?*" Neh. iv. 2.—Very possibly this may have been mentally the query of many in looking at the proposal for a Conference anonymously called by advertisement in some numbers of this journal. Now that a summary of the proceedings of those who accepted the call has been published, we expect it will be an agreeable surprise to most Friends to find that neither the instituting of separating meetings, nor the resignation of membership was encouraged—it having been simply the prevailing desire of those assembled that the things that remain might be strengthened, and a clear testimony borne against the many innovations on our distinguishing principles and testimonies.

"The necessity for a separation among Friends cannot but always be matter of deep regret, though such necessity *has* arisen, and *may* again arise; for we are instructed that two cannot walk together except they be agreed. But the separation should be the act of the party that has left the once common faith and not that of the party adhering to it. Indeed, common honesty forbids the retention of a name when the right to it has been abandoned. We may remember the answer of the prophet to the king's question, 'Art thou he that troubleth Israel?' 'I have not troubled Israel but thou and thy father's house, in that ye have forsaken the commandments of the Lord.' The real trouble of Israel in subsequent days are such as depart from the acknowledged faith, not such as wish to maintain it.

"We look forward with interest for the testimony to the truth which the Conference is said to be preparing."

Selecte

Testimony concerning Cadwallader Evans.

He was zealously concerned for the honor and promotion of truth, and support of Christian discipline; and being endowed with discerning and clear judgment, tempered with charity, he was very useful in many services in the church, especially that weighty one of visiting Friends in their families. Although he was naturally of a warm disposition, yet a tender regard to the service of truth, and a continual awe of the Divine presence presided in his heart; insomuch that meekness and circumspection were conspicuous in his conduct.

There was a freedom and affability in his behavior and conversation, which indicated benevolence of heart, and endeared him, not only to the household of faith, but also to the profigate and vain; rendering him serviceable in composing differences, and in comforting the sick and afflicted; and particularly in the skilful and tender office of healing discord in private families, wherein his endeavors were remarkably successful. In such services he spent much of the latter part of his life, riding about from one house to another; and when no cause of reprehension appeared, he interspersed his discourse on common affairs with useful hints, solid remarks, and lessons of instruction. But when admonition or comfort were necessary, the propriety of his advice and the uprightness of his life, added weight to his labors and seldom failed of good effect.

* * He was greatly favored in the use of his natural abilities, and enjoyed an uncommon share of health until his last illness, which was short. During that time very many came to see him, who showed great marks of esteem and affection; and even libertines, whom he had often rebuked and treated with, were deeply affected with sorrow. Indeed it was rare to see so many tears shed on a sick bed, more especially of one of his years, which gave a proof that he had not outlived his service. His soul overflowed with love to God and man, and being favored in his last moments with blessed hope and confidence he was going to that place which God had prepared for those who love him, he had a happy exit from time to eternity, the 30th of the Third month, 1744, aged eighty-one.

The proposed flooding of the Sahara Desert is something more than mere talk. Mr. M. Kenzie, the projector, with an engineering party, is about leaving London for Western Africa, to make the necessary surveys for turning the waters of the Atlantic into the great desert. He is confident that a canal eight or nine miles long will accomplish the object, and enable the flooding of the low lands of the desert to be accomplished so that Timbuctoo will be brought within navigable distance of the sea. The opening of a vast trade with the interior of Africa is the inducement offered for carrying out this project.—*Public Ledger*.

In regard to the theatre we feel as in regard to alcohol, and tobacco, and intoxicants of every kind, that *total abstinence* is the duty of every Christian. In that alone there is safety, consistency and peace. We recoil from all teachings which palliate, inculcate, or tolerate modern drinking, or the use of alcohol and intoxicants in any other than a purely medicinal form. In consistency, we would most

nestly dissuade Christians from any approach to dramatic representations, from prize theatricals, from all exhibitions and shows which cultivate a taste for such things. We would solemnly warn against the use of all such practices. Then there will be no danger of any abuse.—*The Episcopal Recorder*.

From "Proctor's Light Science for Leisure Hours."

Tornadoes.

The inhabitants of the earth are subjected to agencies which—beneficial doubtless in the long-run, perhaps necessary to the very existence of terrestrial races—appear, at first sight, tragically destructive. Such are—in order of destructiveness—the hurricane, the earthquake, the volcano, and the thunder-storm. When we read of earthquakes such as those which overthrew Lisbon, Callao, and Riobamba, and learn that one hundred thousand persons fell victims in the great Sicilian earthquake in 1693, and probably three hundred thousand in the two earthquakes which assailed Antioch in the years 526 and 612, we are disposed to assign at once to this devastating phenomenon the foremost place among agents of destruction. But this judgment is reversed when we consider that earthquakes—though so fearfully and suddenly destructive both to life and property—yet occur so seldom compared with wind-storms, while the effects of a real hurricane are scarcely less destructive than those of the sharpest shocks of an earthquake. After ordinary storms long lines of sea-coast are strewn with the wrecks of many once gallant ships, and with the bones of their hapless crews. In the spring of 1833 there might be seen at a single view in the heights near Plymouth twenty-two wrecked vessels, and this after a storm, which, though severe, was but trifling compared with the hurricanes which sweep over the torrid zones, and thence—scarcely diminished in force—as far north sometimes as our own latitudes. It was in such a hurricane that the "Royal Charter" was wrecked, and hundreds of stout ships with her. In the great hurricane of 1780, which commenced at the Bermudas and swept across the whole breadth of the North Atlantic, fifty sail were driven ashore at the Bermudas, two line-of-battle ships were wrecked, and upwards of twenty thousand persons lost their lives on the land. Tremendous was the force of this hurricane (Captain Maury tells us) that "the bark was torn from the trees, and the fruits of the earth destroyed; the very bottom and depths of the sea were uprooted—forts and castles were washed away, and their great guns carried in the air like chaff; houses were razed; cities wrecked; and the bodies of men and animals lifted up in the air and dashed to pieces by the storm"—an account, however, which is doubtless faithfully rendered by Maury from the authorities he consulted) must perhaps be accepted *cum grano*, and especially a reference to the great guns carried in the air "like chaff."

In the gale of August, 1782, all the trophies of Lord Rodney's victory, except the "Arcturion," were destroyed, two British ships-of-line foundered at sea, numbers of merchantmen under Admiral Graves's convoy were wrecked, and at sea alone three thousand persons were lost.

Not quite recently a storm far more destructive than these swept over the Bay of Bengal. It is of our readers doubtless remember the

great gale of October, 1864, in which all the ships in harbor at Calcutta were swept from their anchorage, and driven one upon another in inextricable confusion. Fearful as was the loss of life and property in Calcutta harbor, the destruction on land was greater. A vast wave swept for miles over the surrounding country, embankments were destroyed, and whole villages, with their inhabitants, were swept away. Fifty thousand souls, it is believed, perished in this fearful hurricane.

The gale which has just ravaged the Gulf of Mexico adds another to the long list of disastrous hurricanes. As we write, the effects produced by this tornado are beginning to be made known. Already its destructiveness has become but too certainly evidenced.

The laws which appear to regulate the generation and the progress of cyclonic storms are well worthy of careful study.

The regions chiefly infested by hurricanes are the West Indies, the southern parts of the Indian Ocean, the Bay of Bengal, and the China Seas. Each region has its special hurricane season.

In the West Indies, cyclones occur principally in August and September, when the southeast monsoons are at their height. At the same season the African southwesterly monsoons are blowing. Accordingly, there are two sets of winds, both blowing heavily and steadily from the Atlantic, disturbing the atmospheric equilibrium, and thus in all probability generating the great West-Indian hurricanes. The storms thus arising show their force first at a distance of about six or seven hundred miles from the equator, and far to the east of the region in which they attain their greatest fury. They sweep with a northwesterly course to the Gulf of Mexico, pass thence northward, and so to the northeast, sweeping in a wide curve (resembling the letter U placed thus $\sqcup$) around the West-Indian seas, and thence travelling across the Atlantic, generally expend their fury before they reach the shores of Western Europe. This course is the storm-track (or storm- $\sqcup$ as we shall call it). Of the behavior of the winds as they traverse this track, we shall have to speak when we come to consider the peculiarity from which these storms derive their names of "cyclones" and "tornadoes."

The hurricanes of the Indian Ocean occur at the "changing of the monsoons." "During the interregnum," writes Maury, "the fiends of the storm hold their terrific sway." Becalmed often for a day or two, seamen hear moaning sounds in the air, forewarning them of the coming storm. Then, suddenly, the winds break loose from the forces which have for a while controlled them, and "seem to rage with a fury that would break up the fountains of the deep."

In the North Indian seas hurricanes rage at the same season as in the West Indies.

In the China seas occur those fearful gales known among sailors as "typhoons," or "white squalls." These take place at the changing of the monsoons. Generated, like the West-Indian hurricanes, at a distance of some ten or twelve degrees from the equator, typhoons sweep—in a curve similar to that followed by the Atlantic storms—around the East-Indian Archipelago, and the shores of China to the Japanese Islands.

There occur land-storms also, of a cyclonic character in the valley of the Mississippi. "I

have often observed the paths of such storms," says Maury, "through the forests of the Mississippi. There the track of these tornadoes is called a 'wind-road,' because they make an avenue through the wood straight along, and as clear of trees as if the old denizens of the forest had been cleared with an axe. I have seen trees three or four feet in diameter torn up by the roots, and the top, with its limbs, lying next the hole whence the root came." Another writer, who was an eye-witness to the progress of one of these American land-storms, thus speaks of its destructive effects: "I saw, to my great astonishment, that the noblest trees of the forest were falling into pieces. A mass of branches, twigs, foliage, and dust, moved through the air, whirled onward like a cloud of feathers, and passing, disclosed a wide space filled with broken trees, naked stumps, and heaps of shapeless ruins, which marked the path of the tempest."

If it appeared, on a careful comparison of observations made in different places, that these winds swept directly along those tracts which they appear to follow, a comparatively simple problem would be presented to the meteorologist. But this is not found to be the case. At one part of a hurricane's course the storm appears to be travelling with fearful fury along the true storm- $\sqcup$; at another less furiously directly across the storm-track; at another, but with yet diminished force, though still fiercely, in a direction exactly opposite to that of the storm-track.

All these motions appear to be fairly accounted for by the theory that the true path of the storm is a spiral—or rather, that while the centre of disturbance continually travels onward in a widely-extended curve, the storm-wind sweeps continually around the centre of disturbance, as a whirlpool around its vortex.

And here a remarkable circumstance attracts our notice, the consideration of which points to the mode in which cyclones may be conceived to be generated. It is found, by a careful study of different observations made upon the same storm, that cyclones in the northern hemisphere *invariably* sweep round the outward travelling vortex of disturbance in *one* direction, and southern cyclones in the *contrary* direction. If we place a watch, face upwards, upon one of the northern cyclone regions in a Mercator's chart, then the motion of the hands is *contrary* to the direction in which the cyclone whirls; when the watch is shifted to a southern cyclone region, the motion of the hands takes place in the same direction as the cyclone motion. This peculiarity is converted into the following rule-of-thumb for sailors who encounter a cyclone, and seek to escape from the region of fiercest storm: *Facing the wind, the centre or vortex of the storm lies to the right in the northern, to the left in the southern, hemisphere.* Safety lies in flying from the centre in every case save one—that is, when the sailor lies in the direct track of the advancing vortex. In this case, to fly from the centre would be to keep in the storm-track; the proper course for the sailor when thus situated is to steer for the calmer side of the storm-track. This is always the outside of the $\sqcup$, as will appear from a moment's consideration of the spiral curve traced out by a cyclone. Thus if the seaman *scud before the wind*—in all other cases a dangerous expedient in a cyclone—he will probably escape unscathed. There is, however, this danger, that the storm-track may extend to

or even slightly overlap the land, in which case scudding before the gale would bring the ship upon a lee-shore. And in this way many gallant ships have doubtless, suffered wreck.

The danger of the sailor is obviously greater, however, when he is overtaken by the storm on the inner side of the storm- $\square$. Here he has to encounter the double force of the cyclonic whirl and of the advancing storm-system, instead of the difference of the two motions, as on the outer side of the storm-track. His chance of escape will depend on his distance from the central path of the cyclone. If near to this, it is equally dangerous for him to attempt to scud to the safer side of the track, or to beat against the wind by the shorter course which would lead him out of the storm- $\square$ on its inner side. It has been shown by Colonel Sir W. Reid that this is the quarter in which vessels have been most frequently lost.

(To be concluded.)

From the "Guiding Hand."

Begging Bread.

"David said, 'I have been young and now am old; yet have I not seen the righteous forsaken; nor his seed begging bread.' Well, David did not see what I am seeing," said Mrs. H. to her sick daughter, somewhat bitterly, as she adjusted her bonnet and shawl to go out upon the street.

It was a sunny morning in the autumn of 1856, when this shadow of distrust and want fell upon the heart and home of Mrs. H., who then resided in one of the quiet cities in the western part of Massachusetts.

She had been a widow for ten years, and was well advanced in life when her husband died. He had been for years a minister of Christ's gospel, and, without stated charge or salary, had been active in his Master's cause, until death had called him from labor to repose, leaving his wife, as so many ministers' wives have been left, without property or earthly resources. She had depended upon the exertions of her daughter, and this daughter, although in delicate health, had for six years cheerfully plied the needle for their support in their pleasant, but humble home, until she was prostrated by sickness; not a sickness of a few weeks' continuance, but of months and years, during which she was unable to do anything. But through all these months and years Mrs. H. had found her God a covenant-keeping God. He had watched over her, had sent her daily bread. But now she was brought into a great strait. Her means were exhausted, the last piece of bread was eaten; it was late in autumn, and a long winter with sickness and privation seemed to be staring her in the face, and the enemy of souls had so taken advantage of these circumstances and presented such powerful temptations to her mind, that she was not aware how she was questioning the care of her Heavenly Father, and had for a moment lost sight of the promise that her bread should be given her, and her water should be sure.

Looking carefully about her room to see if any portion of her morning's work had escaped her notice—for her household motto had ever been, "If poor, always tidy"—and all things being in order, the furniture dusted, the stove polished, the window-curtains raised to admit the sunbeams that slanted through the branches of the large cotton-tree growing in the adjoining yard, and casting flickering

shadows upon the rag-carpet which her diligent hands had made;—her sick daughter, the only member of her family, being made comfortable for the short time she expected to be absent,—she yet paused a little, turned to glance at the clock which stood upon the mantel,—"Half past eleven," said she, "and nothing for dinner;" and then turning from the clock she gave a long, lingering look at an old-fashioned profile which hung beside it, and musingly said:—

"Just as constant as the ticking of that clock, were his labors in his Master's vineyard; just as faithfully as that tells the hour, did he lift his voice in his Master's cause."

Mrs. H. leaned against the mantel as if absorbed in thought. Her tall, commanding form was yet unbowed by age; and though more than sixty years had robbed her fair face of its youthful beauty, yet they had not quenched the light of life and hope which glowed upon her countenance. But her face now grew sad as she recalled the by-gone years, the home of plenty which she had left to share the toils and struggles of him whose features were outlined before her; and the thought of the present needs of herself and her sick daughter conspired with the remembrances of the past, to cast a trace of sadness over a face that had often shed sunshine on many a troubled soul.

"I think," said she at last, rousing herself from her reverie, "I will go to Mrs. B.—and ask her for a piece of bread for our dinner; I have no other way to get it; and she has often told me to call upon her if I should be troubled. A new business indeed for me!" and the saddened look grew deeper.

"My father," she continued, "was a righteous man, and was called by those who had no religion, 'St. Paul;' not to make sport of him, but because his Christian name was Paul, and they saw a similarity of character between the two, and the same firm adherence to the truth and love for souls in him as in that venerable apostle. Well, here am I, his youngest child, and am going out to ask for a piece of bread."

"Yes," said the discouraged woman, "I am experiencing more than David did in this respect. I can not claim that I am perfect, yet I am trying to serve the Lord. But my father was a whole-hearted Christian, and so was my husband, and *I want bread!*"

When the poor woman had thus poured out the sorrows of her heart, and was drawing on her gloves to start upon her painful errand, she heard a gentle rap at the door.

"There!" said she, "some one has come, and I wanted to get some bread for dinner!" but checking herself she opened the door, when a young woman whom she had seen but a few times, and one who ever prefaced her visits to the sick with prayer, entered, and said:—

"I have often heard of your daughter's sickness, and felt a strong desire to come and see her this morning. And I brought a simple gift. I hope you will not feel hurt because it is such a common article, for when I tried to select something else my mind was unaccountably directed to this," and she tremblingly laid upon the table a loaf of bread!

Mrs. H. felt reproved. But oh, how lovingly and gently had her heavenly Father reproved her. She told her visitor why she had on her bonnet and shawl, and then said tearfully and reverently,

"I can now say with David, '*I have been young, and now am old: yet have I not seen the righteous forsaken, nor his seed begging bread.*'"

And that night, as she knelt by her daughter's sick bed, how earnestly she begged for pardon for that moment of unbelief, and prayed for strength to say, "Though He should forsake me, yet will I trust in Him."

It is now about fifteen years since God sent that loaf of bread to that widow's humble home; and in all that time, in many wonderful ways, he has shown his care, and his faithfulness has never failed.

Mrs. H. has since passed from earthly toils and rests in peace and hope; her daughter yet survives, a witness to the mercy of the Lord; and her hand has traced this record of her heavenly Father's ever-watchful care, the hope that it may strengthen some poor afflicted child of God who knows the lack of earthly blessings and enjoyments, and encourage those who can minister to the sick and distressed, to seek and follow the direction of God's guiding hand in dispensing his charities to those who stand in need of his assistance.

It is the second blow that makes the quarrel; one man cannot quarrel alone. Here the Bible, in prohibiting strife and violence on the part of Christians, prevents it on the part of their enemies. So the apostle says, "As much as lieth in you," that is, so far as you are concerned, "live peaceably with men." Do not fight or quarrel yourself, but keep entirely aloof from it; and if others choose to do so, let them have it all to the selves.

This is a good practical commentary on the passage quoted. It put, in this case, an end at once to the quarrel, and made the partisans fast friends. If every Christian would thus carry into practice this interpretation of the passage, he would never get into a quarrel with any body. It takes two for that. In almost all cases peace lies within our own power. Ruling ourselves, we rule others. When our ways please God, he makes our enemies to be at peace with us.

Some one relates a story of a convert from New Hampshire, who afterwards became a preacher of the Gospel. "When he first obtained religion, many years ago, his temper, which formerly was violent, came into subjection to his new spirit. At the very time of his conversion he had an unsettled dispute with a fellow-sinner, who, on hearing of his change of feeling, hastened to his house, and began to abuse him in a violent manner. Not an angry word was spoken in reply to it, and the man incensed beyond all bounds at his coolness, raised the stick he held in his hand and struck the Christian a blow on the head. This even did not ruffle his temper, when he assailed, overcome with astonishment, cried, 'You beat the devil!' 'Yes,' replied the good man, coolly, 'I mean to beat the devil, and this is just the way I am going to do it.'"

Late Paper.

Tribulations are undoubtedly the lot of all who are seeking to follow their Lord and Master in the regeneration; but He who knows what they stand in need of, in His own due and appointed time, reveals to them His consolations, if they are willing to dive deep enough for them; for thou knowest it is in the deeps that wonders are seen, and pearls produced.—Sarah R. Grubb.

THE FRIEND.

EIGHTH MONTH 5, 1876.

We noticed in the "Christian Worker," a few weeks ago, some weak, though bitter, comments on Philadelphia Yearly Meeting and its proceedings; and in the (London) end of the Seventh month, is an editorial of similar character, though, we are glad to see, manifesting a less objectionable spirit than the former.

Philadelphia Yearly Meeting has become common a mark for the archers, and it is usual for a certain class, to speak, in meeting and out of meeting, in condemnation of its course, that most of its members have learned to look for little less than, that when it is referred to, it will be defamed. Circumstances arising in the past, over which it labored anxiously and religiously, but unsuccessfully, to exercise a restraining influence, have created it, like the patriarch of old, from brethren, and it is obliged to pursue the course it believes marked out for it by the head of the Church, unaided and unsympathized with, by any other co-ordinate body, except that of Ohio.

It must be a satisfaction to those members who take an active interest in the proceedings and welfare of the meeting that, with all the fault-finding, no charge has been brought against it, that does not grow out of its firm adherence to the principles and testimonies of Friends, as it has understood and conformed to them since the days when it was first organized on the shores of the Delaware, and of its efforts to prevent the spread among members, of the desertion from those principles and testimonies going on in other parts of the Society.

In course we have no authority to speak on behalf of Philadelphia Yearly Meeting, but we know full well that where disunity has manifested with ministers coming within its borders, it has been on account either of sound doctrine promulgated, or the ill example set by them; and in some cases, because the course and labors pursued were called, if not intended, to produce disunity and defection. Such has been the tenor of the services of not a few who have spoken confidently and largely in the assemblies of the people; or such their avowed disregard of testimonies ever held dear by Friends, that the presence of persons so defective having been set at naught by the meetings to which they belong, travel abroad as ministers, was ample cause for alarm, lest the same unsoundness and weakness thereby displayed, would be introduced among the constituent parts of Philadelphia Yearly Meeting.

Grave and sorrowful is the reflection, that it is now considered consistent, and merely indicative of emancipation from traditional prejudice, to speak with scorn or sarcasm, of the concern of Philadelphia Yearly Meeting to retain unlowered the testimony to plainness of speech, behavior and apparel, as the whole Society, in days past, understood and supported it: also to speak contemptuously of those who, knowing the before uniform requirements of Truth in respect, on all who have given evidence of their practical adoption of the truths of the Gospel as held by Friends; and also, seeing the great lapse that has come over the Society,

since persons occupying conspicuous positions therein have gone over to the side of the world, and indulged in its dress, language and manners, cannot give the right hand of fellowship to such, as though they were in full unity, nor do anything to promote their influence for drawing others into the same error. This is a reproach which a class outside their pale, has cast upon true Quakers ever since they were a people. It has done them no serious injury, and though it may seem harder to bear, now that it comes from professed fellow-members, it will prove equally harmless to those who are not ashamed to live up to the self-denying religion they profess.

Much is flippantly said about a plain dress being a small matter, unworthy of occupying attention or being made a point of difference, and in one sense that may be true; but in another, plain dress and language are of serious importance. Among a people mainly occupied with considerations respecting their religious duties, and the best mode of preserving the influence of their principles on the members professing them, it is important—irrespective of its being felt to be divinely required—that their manners, their outward appearance and their social arrangements, should be such as, directly or indirectly, to bear upon the profession they make to the world. Thus was it with Friends in the beginning. Their religious convictions obliged them to renounce the manners and fashions of the world, and as they obeyed these convictions, they became peculiar in their garb and language. For more than two centuries, whenever and wherever in the Society the same original cause was allowed to operate, the same peculiarity was found to be obligatory. It early became a distinguishing feature of the Society; and where members did not conform to it from conscientious conviction, but adopted the plain dress and manners of a Friend from education and association only, these distinguishing marks proved highly preservative and beneficial. For as in similar phases of conduct, though perhaps irksome at first, practice ere long grew into habit, and habit, by its strong influence, moulded the character; which character partook, more or less, of the restraints consistent with the profession outwardly made.

Laying down the query respecting plainness of speech, behavior and apparel, was the first breach made by London Yearly Meeting, upon the long cherished testimonies held to be obligatory on every consistent member. The same sophistry was then used as now, to quiet the fears and soothe the consciences of many who shrunk from the evil consequences they apprehended would follow the change thus introduced. It was predicted by some of the most experienced and far-sighted, that the hedge being thus broken, with laying off a plain dress and the plain language approved, the way was widely opened for other innovations, which the spirit of the world would not fail to demand. The members, sanctioned by the Church, in so far conforming to the world, would feel other restraining testimonies of our self-crucifying religion, more irksome and oppressive, and not rest satisfied until they were modified or totally removed. That so it has proved, the condition of the Society at the present time sadly demonstrates. Under the plea of throwing off the shackles of tradition and prejudice, one characteristic trait after another has been swept away, and

principles and practices, out of which our forefathers were redeemed, introduced, until those who conscientiously adhere to the primitive faith, dress and manners of Friends, and manifest their disapproval of discarding any of them, have become objects of censure or contumely.

It is stated that the Clerk of London Yearly Meeting, expressed in that meeting his desire that it might now be allowed to stop making changes in the discipline and order of the Society. We doubt not that some who, when they began to tamper with the testimonies of Truth, as held by Friends, had no thought of seeing them so greatly laid waste, would gladly have a stop made to further innovation. But so much has been granted, and so much has been lost, that the power to arrest the revolution is not in the hands of man. Small and trifling as the first breach appeared to its instigators, it was like the letting out of water, which gains force as it enlarges the place of exit, and however some of the early promoters may now wish the stream to be checked, others, more daring, press forward proclaiming that the course is right and the current free from danger. The flood tide presses with a heavier strain, and the remaining barriers grow weaker, as one after another is overborne. It is evident there is a strong attraction in the example of bold disregard of the opinions and experience of our forefathers, set by popular preachers, a self-pleasing feeling of companionship with those who arrogate the character of reformers, and a natural sympathy with principles avowed, that set free from the mortifying restraints of the cross of Christ.

If then there is to be preserved a body of men and women who still are, and who are willing to continue, bound to maintain the doctrines and testimonies of the gospel, as they were held and exemplified by Friends, in the days of Fox, Barclay and Penn, who will not be ashamed to walk after the traditions received from their elders—using the expression in the same sense as Paul uses it when addressing the Thessalonians—the present moment appeals to every such member, whether, by example or tacit acquiescence, he or she can give encouragement and strength to men or measures, that are persistently destroying the landmarks of the Society, and will soon leave little more than the name to distinguish it from other religious professors.

There is no breach of Christian charity, no desire shown to hamper true gospel ministry, in the course pursued by Philadelphia Yearly Meeting. It has simply adhered to its original faith, and it has at least equal right and liberty, to uphold and defend the doctrines, testimonies and practices, until recently considered binding on Friends everywhere, as other meetings or members claim to have, for promulgating novelties that have changed the whole status of the Society, and most lamentably depreciated its weight and influence, as a company of believers, in the community around them.

It is to be feared, that the time has gone by for expostulation or argument. Those who are bound "to the law and the testimony," must be content with secret suffering and fervent prayer. The Lord Almighty alone can change the hearts of those who have wandered from "the old paths," "the good way," as a man changeth a watercourse in his field. He only can qualify and strength-

en instruments, as he did in the rise of the Society, to exemplify and promulgate primitive Quakerism as primitive Christianity. May the hands of those everywhere, who, in sincerity and meekness, are striving to prevent the banner given to Friends to display because of the truth, from being trailed in the dust, however sorely tried and shot at, know their bows to abide in strength, and the arms of their hands to be made strong by the mighty God of Jacob—from thence is the Shepherd, the Stone of Israel.

SUMMARY OF EVENTS.

FOREIGN.—The depression in trade and manufacturing industry which has so long prevailed in the United States, is felt in Great Britain and most of continental Europe, France being almost the only exception.

A meeting of the representatives of twenty-seven firms in the cotton trade, was recently held in Lancashire, Eng., at which it was resolved that it was desirable in the present depressed condition of business to work the mills only four days in the week.

Alarm is beginning to be felt in England over the very unfavorable showing of the returns of the foreign trade of the country. The statistics of the first six months of the present year have now been published, and they indicate an almost stationary condition of the import trade, coupled with a great falling off in the exports. The imports have been of a value of £185,120,000 for the half year, and the exports have been only £99,210,000. The exports are lessened by the diminished demand abroad for British manufactures, while the imports are kept up by the necessity of purchasing large supplies of breadstuffs and other kinds of food.

The Crystal Palace, London, has paid no dividends for many years, and it is now proposed to sell it, lease it, or dispose of it by lottery.

In the British House of Commons, Disraeli, in answer to a question, stated that an opportunity of discussing the question of extradition would be afforded before Parliament was prorogued. It was expected the adjournment would take place about the 16th inst.

London, 7th mo. 31st.—Consols 96 7/16. U. S. new 5 per cents, 106 1/2.

Liverpool.—Middling uplands cotton, 6 1/16d.; Orleans, 3-16d. California white wheat, 9s. 8d. a 10s. per 100 lbs. Red western spring wheat, 8s. a 9s. 3d.

President McMahon, of France, has granted 127 additional pardons to Communists.

The government powder magazine at Toulouse has blown up, causing great loss of life.

The Director and students of the Jesuit College in Paris have instituted legal proceedings against the newspapers, and in six cases the offending journals have been condemned to pay fines of 2000 francs each. This movement of the Jesuits against the newspapers has excited great feeling in France, and steps are being taken in many places for petitioning the Chambers to revive the unrevoked laws which provide for the expulsion of Jesuits from the country. It is stated that the expense entailed on the defendants in ten Paris and twenty country papers by the Jesuit suits, will amount to 70,000 francs for each journal.

The reports from the seat of war in European Turkey, give no indication of an early end of the sanguinary struggle. Official dispatches at Constantinople say a Turkish detachment from Satchanitz crossed the Servian frontier and defeated the Servians, killing 3000 men. It also burned three villages.

The strength of the Servian army is now 45,000 men and 250 guns, including one battery of Krupp's guns and 150 bronze pieces. The Servian artillery officers are superior to the Turkish, but the Servian army is deficient in infantry officers.

It is said that Osman Pacha, commander of the Turkish army at Widdin, is no other than ex-Marshall Bazaine of France. The Turks have 30,000 men at Widdin.

The insurrection is almost wholly confined to the Slavonic population and the adherents of the Greek Church. The Roman Catholic Christians take no part in the insurrection, and those of Bosnia have subscribed a considerable sum of money for the war expenses of Turkey.

It is announced that another revolution has occurred at Constantinople, and that Abdul Hamid Effendi, a younger brother of Murad Effendi, has been declared regent of the Empire. It is the general impression that the new ruler gives no promise of possessing even average

qualifications for his high duties. He is considered bad tempered, arbitrary and ignorant.

Advices from Slavonic sources report successes of both the Servians and Montenegrins, near the end of the 7th month.

A Constantinople telegram says the issue of paper money is to begin immediately. The measure is regarded with dismay.

The advices from Mexico continue unfavorable to the revolutionary party. Their forces had suffered another disastrous defeat. It is said that President Lerdo only permitted his name to be used as a Presidential candidate as an offset to the revolutionists, and that he will decline an inauguration, when Iglesias, Chief Supreme Justice will take the chair and immediately order a new election. Foster, the American Minister, was to leave for New Orleans on the 20th.

The insurrection in Cuba continues. The insurgents recently captured a Spanish convoy with \$60,000 in gold and much ammunition. On the 12th of 7th mo., a party of 300 insurgents threw a train off the track at Los Bocas. They sacked the train and carried off the contents, consisting of clothing, &c., and afterwards burned the cars. An officer and seven soldiers who went in the train for its protection, were killed.

An inundation commenced at Foo Chew, China, on the 10th of Sixth month, and lasted five weeks, causing the overflow of the country and great loss of life. At Foo Shew alone 5000 dead bodies were recovered. Famine is threatened in some parts of China on account of a prolonged drought.

The German Minister to China demands that the whole of China shall be open to trade and other important treaty revisions.

Soderham, a maritime town of Sweden, on an inlet of the Gulf of Bothnia, has been almost totally destroyed by fire, causing great distress to the inhabitants.

UNITED STATES.—Official returns made to the Bureau of Statistics show that during the fiscal year ending 6th mo. 30th, 1876, there arrived in the United States 22,572 Chinese immigrants, of whom only 259 were females. Of this number 21,262 arrived in San Francisco, 915 in Oregon, and 395 in Puget Sound. During the corresponding period of 1875 the total immigration to the United States from China was 16,437, of whom 382 were females. This shows an increase in 1876 over 1875 of 6135.

The increasing interest taken by foreigners in the International Exhibition at Philadelphia, is shown by the numbers coming from Europe. The demand for passages by the White Star Line from Liverpool during the next two months is so great, that the managers experience difficulty in furnishing accommodations.

The Exhibition was visited last week by 183,668 persons, 125,325 of whom paid for admission. Schools with their teachers are now admitted at one of the gates at half price.

The interments in Philadelphia last week numbered 464, and in New York 744.

The total payments for admission by visitors to the International Exhibition, had amounted on the 28th ult. to \$842,787.50.

The mills at Falls River, Mass., which recently resumed after a suspension of some weeks, have informed their operatives that wages, already low, will be reduced about 10 per cent.

A drove of wild cattle were recently driven from Neuces county, Texas, to Kansas, and there sold. The animals numbered about 30,000, and sold for \$320,000. The services of 700 men were needed in driving them.

The manufacture of carpets has become an important branch of industry in Philadelphia. A census of the business was recently taken, and it was found that the annual production amounted to 22,085,819 yards, the value of which is placed at \$14,257,892. The variety includes Brussels, tapestry, Venetian, ingrain and three ply carpets. There are 180 manufacturers who employ 7325 persons.

Among the most destructive of the fires which occurred last week was one at Millbury, Mass., by which a woolen mill and other property were burned. Loss \$160,000.

The sundry civil appropriation bill has been signed by the President, at the same time he sent a message to the House of Representatives pointing out its deficiencies and serious omissions and defects, which he thinks will operate most injuriously to the public interests.

The Markets, &c.—The following were the quotations on the 31st ult. *New York.*—American gold, 111 1/2. U. S. sizes, 1881, 120 1/2; do. of 1867, 119 1/2; do five per cents, 118 1/2. Superfine flour, \$3.60 a \$4.20; State extra, \$4.40 a \$4.75; finer brands, \$5 a \$9.00. No. 3 Milwaukee spring wheat, 86 a 90 cts.; No. 1 do., \$1.18 a

\$1.19; No. 2 Chicago, \$1.00 a \$1.05. Mixed State oats, 40 a 41 cts.; white, 46 1/2 a 49 cts. State rye, cts. White corn, 61 a 62 cts.; yellow, 56 a 57 cts. Lard, 11 1/2 cts. *Philadelphia.*—Cotton, 11 1/2 a 12 c Superfine flour, \$3.50 a \$4.00; extras, \$4.25 a \$5.00 finer brands, \$5.50 a \$8.50. Pennsylvania red wheat, \$1.30; amber, \$1.31 a \$1.34. Rye, 60 a 62 cts. White oats, 44 a 45 cts. Mixed and yellow corn, 58 a 60 c Lard, 11 1/2 a 12 cts. Clover seed, 17 a 18 cts. per lb. Timothy, \$3 a \$3.10 per bushel. The receipts of beef cattle reached 3800 head. Extra sold at 6 a 6 1/2 cts. per lb. gross; fair to good, 5 1/2 a 5 3/4 cts. and common 4 a cts. Sheep 4 1/2 a 5 1/2 cts. per lb. gross. Hogs, \$9.50 \$10.00 per 100 lbs. net. Receipts 8000 sheep and 3 hogs. *Chicago.*—No. 2 spring wheat, 88 1/2 cts.; No. 1 do., 80 cts. No. 2 corn, 45 1/2 cts. No. 2 oats 30 c Barley, 50 cts. Lard, 11 cts. *St. Louis.*—No. 2 red fall wheat, \$1.25 a \$1.30; No. 3 do., 95 cts. No. 2 corn 41 1/2 cts. Oats, 28 a 29 cts. Lard, 10 1/2 cts.

RECEIPTS.

Received for Susannah Marriott and Phebe Bowenman, N. Y., \$2.10 each, vol. 50.

WANTED

By the 26th of Eighth month, a woman Friend teacher at the "Shelter for Colored Orphans."

Apply to

Sarah H. Cresson, 4041 Market St.,
Hannah R. Newbold, 643 Franklin St.

FRIENDS' ASYLUM FOR THE INSANE.

Near Frankford, (Twenty-third Ward,) Philadelphia.
Physician and Superintendent—JOSHUA H. WORTHINGTON, M. D.

Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board Managers.

DIED, Fifth month 13th, 1875, MALISSA VESTA daughter of John and Lavinia Moon, a member Hesper Monthly Meeting, Kansas. She was oft brought into prayer for herself and others, that she might resign all up to their Father in Heaven, and that she might wait patiently His time. At one time she said she had not always done what her Maker called for at her hand, for the fear of man; she did not want others to do as she had in this respect, but she thanked God that she had overcome the world and allurements. She seemed much concerned for the young who came to see her, and exhorted them to obey the parents, saying, you do not know what great good you might do in the world, and bring peace to yourselves and give comfort to your parents and friends; and as one thing she had not to answer for was disobeying her parents, for she always endeavored to obey them. She added, "I do feel so happy," and quietly passed away in the 37th year of her age.

—, at his residence in this city, 5th mo. 5th, 1876, EDWARD TAYLOR RANDOLPH, in the 62d year of his age, an esteemed member of the Monthly Meeting Friends of Philadelphia.

—, at her residence in Caln, Chester Co., Pa., 6th mo. 11th, 1876, ESTHER, widow of the late Thos. Doan, aged 83 years, a member of East Caln Preparative and Bradford Monthly Meeting. She bore her sickness with Christian patience and resignation. We believe her end was peace.

—, near West Chester, Chester Co., Pa., on the 16th of 6th mo. 1876, ELIZABETH HOWELL, daughter of Israel and Elizabeth R. Howell, deceased, member of Birmingham Monthly Meeting. Having realized the necessity of a change of heart, it had been her chief concern to know a cleansing from all a through the atoning blood of Jesus Christ. After lingering and painful illness, with many trials and conflicts of spirit, which she bore with patience and resignation, believing "all to be discipline she needed she was enabled, near her close, to feel "all quiet," saying, "What wonderful love and condescension—the angel of His presence," and peacefully departed, realizing (what she had so much longed for) the fulfillment of that precious promise, "Blessed are they which hunger and thirst after righteousness, for they shall be filled."

—, 7th mo. 2d, 1876, at the residence of her sister Sarah Garrigues, in Haverford, Del. Co., Pa., DEBORAH M. WILLIAMSON, relict of Thomas Williamson, in the 75th year of her age, a member of the Monthly Meeting of Friends of Philadelphia.

WILLIAM H. PILE, PRINTER,

No. 422 Walnut Street.